/105 formerly they practiced empollamiento
[846] /5 cont./ ("breeding, hatching")
[771] (couvade); they have a purely exorcistic, animistic system,
[325] and not a sacerdotal or theistic one; they make metal objects;
[505] they travel in canoes..., they grow and spin cotton and make
[248] complicated weavings with this fiber...; they press yucca with
[283] a basketwork press of characteristic design; they make numerous
[286] objects of a typical and fine basketwork."
[285]

Chapter II

The Land Where the Pemón Indians Live

000

10. The general area. 11. The main nucleus of the Gran Sabana. 12. Its location. 13. Climate. 14. Area. 15. Orography. 16. Hydrography. 17. The name Gran Sabana. 18. The name Alto /Upper/ Caroní. 19. The name Serranía de Guayana /Guiana Ridge/. 20. The wealth of this region. 21. The beauties of the same. 22. Caroní and Roroima. 23. Means of communication.

131 10. The tribes of the Pemón language live in the most
101 central part of Guiana in the region of Venezuela, which, /6/
orographically we may call Roroima Mountain (N., S., and W. of same) and hydrographically, Caroní River.

I believe it necessary to repeat that the borders of Indians, like those of birds, are not those designated by international treaties; and thus the Pemón Indians go beyond the borders of Venezuela and also extend into the Brazilian campos of the Branco River and into the forests of British Guiana.

11. There are a group of Pemón who live in Kamarata and Urimán (savannas); a few less live in the forests of the Tiriká, the Caroní, and the Paragua; but the main nucleus of this tribe is located on the Gran Sabana, hence we must

/82 cont./

412 axes) to dig in the earth; when they cut the hair with rays'
241 teeth; when they had wooden knives; when they cleaned or
501 cleared their fields for planting by means of fire applied to the tree trunks; when they manufactured their canoes only by con-
372 trolling a fire; and, all in all, when /83/ they obtained this fire by friction of sticks, principally with a stick /verada/ of caña brava and cotton tinder.

105 Those who would like to apply to the Indians what they have learned from the current manuals of paleontology, will find themselves faced with the strange phenomenon of a culture which is rather highly developed without having arrived at the use of stone. So that it may be seen that reality is more varied than all systems, and that to strain to accommodate new data to old systems is like putting new wine into old bags: the latter will burst and the former spill out, as the Divine Teacher said.

462 180. Already in another section, when we spoke of the industry of the Indians, there was noted the division of lot which fell to each of the sexes in work and the making of utensils and tools: hunting, fishing, dwellings, clearing, and basketwork, to the men; agriculture, cooking, hammocks, and cleaning, to the women. This division, which is so natural, seems to be shown in Genesis when we are told that the man gave names to all the animals and that the woman went to pick the fruits from the trees. Thus is the opinion of
531 Mons. Fernández Valbuena with other ethnographers. We must here add that the men as well as the women in the manufacture of their respective implements seek and attempt /to obtain/ not only utility but also art; they try to combine utility and attractiveness; and even in the crudest tools there is always the touch of artistry and of esthetics, so that they well deserve the name "artifacts." They combine colors, make geometric figures or delineations of stylized animals, finish with tassels or plumes, disguise the joints, reinforce the edgings or fringes, etc.

/90 cont./

583 196. To constitute a family, in general, no other thing
584 is influential except the mutual inclination of the parties and
[593] their complete freedom; in such a way that marriages are frequently made against the will of the parents, sometimes on trips or in distant rancherias and even with individuals of a different tribe; and that the return of a son or a daughter, after a long absence, to his or her parents, introducing to them the new daughter-in-law or new son-in-law, which so often appears in stories, is a faithful transcription of real life.

583 Material interest then customarily flourishes on the lips of
606 the woman's progenitors with respect to their son-in-law, since they consider him to have benefitted (as in fact he has) through the acquisition of the daughter raised by them with so much work, and as a consequence they usually ask him to help them in their chores or in the building of houses; but from this it should not be inferred that this is a matter of purchase-sale nor of inferiority of the woman.

621 197. Concerning the lack of ultra-family organization,
622 the so often cited Juan Pimentel says in his geographic report
643 of Caracas Province the following: "There are not nor has it
[651] been possible to confirm that in all this province of Caracas there have been any caciques or lords of estate or seigniory, nor do they pay tribute to anyone."

● 105 And more extensively he says in Chapter 15: "The natives
[622] of this province did not have nor do they have any government or police in matters of justice nor in anything which resembles this; it is all personal independence, for as there are not, nor have there been, caciques or lords, they have not had anyone
264] to obey, and thus Peter is as good as his master; because when they eat they get together by house or barrios, and the first to stick in his hand might be the lowest rather than his better,
[554] and the boy rather than the old man; for among them there is
756] neither superiority nor betterness by way of lineage nor in any other respect; except that, if in some way there is some respected Indian, it is by way of being a piache, as has been said,

105 /90 cont./
[756] [554] [593] or that some Indian, be he a good worker and that he gets drunk often or has many women, daughters /sic/ and sons-in-law and daughters-in-law, whence proceeds some good kinsmen and these obey him as an elder relative; or by dint of valor they respect one who is so and in war has killed some Indian or more; and in conformity with those whom he has killed they make him that many crowns and give him that many names."

114 This and other simple reports, made without affectation and straightforewardly, show very clearly the exaggeration of some old chroniclers and some modern /91/ fiction writers when they describe various caciques in the style of classic histories, but very far from the plain truth and the unvarnished truth of ethnography.

Chapter XXIV

Do the Indians Have a Religion?

000 198. Religiousness, a human characteristic? 199. The difficulty in studying noncodified religions. 200. Comparison with the study of language. 201. Preconceptions of the missionaries?

198. Another of the characteristics generally attributed to mankind is religiousness. "The former Mission companion," from the way in which he asks me the question, is also among those who believe that there cannot be a race or tribe, a horde or whatever, without religion.

This is what Cicero was thinking when he said: "There is no nation either so savage or so fierce that, even when it be ignorant of which God it ought to have, does not know that it ought to have one." And thus thought and still think, doubtless, the majority of men. But in this, as in everything, there is no